Better than a thousand-word speech of empty words is one pregnant sentence hearing which one feels peace.
—*The Dhammapada*

THEOSOPHY

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WHY WE DO WHAT WE DO

THE tumult of fear and blame which marks the popular reaction to social and moral changes brought by "time matured" lends renewed force to the injunction of H. P. Blavatsky at the end of her third message to the American Theosophists. "Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races." The entire literature of Theosophy might be regarded as a resource for increasing the student's awareness of the validity and explanatory light of these doctrines.

The mind or intellect, as we know, has various levels or intensities of conviction. There is a difference, for example, between acceptance of Karma and Reincarnation as "logical" teachings and the state of mind which has been saturated by the implications of these great ideas. Study and application are the means of obtaining this saturation, and since this requires, quite literally, the transformation of the coarser vehicles of the incarnated ego into instruments of heightened perception on this plane—bringing a veritable change of polarity in the spontaneous responses we make to experience—time is needed for the processes of growth which are involved. "Knowledge of Karma" is indeed the key to change in attitude toward others, making a man put aside fear and blame; but here *knowledge* means considerably more than an intellectual grasp of the reasonableness of this principle of universal justice. It means that one has gained an ineffaceable sense of reality in respect to the

immeasurable past of every incarnated soul, and also feelings of both readiness and capacity to endure and wear out the effects that now afflict so many, while striving to mitigate them by generating, day by day, a field of action in which the fruit of another kind of causation will eventually become manifest.

For help in this long task of learning we have the history which *The Secret Doctrine* provides. What is taught about the Third Race, for example, is more than a source of Golden Age nostalgia. It is the story of *ourselves* as we were before the heavy weight of matter settled upon human awareness, clouding the spiritual memory of man's divine origin and making suggestion of our lost powers seem almost fanciful or absurd. Who can act as a soul without first *thinking of himself* as a soul, taking its stand, and filling his mind with heroic conceptions of the soul's vast undertaking? Who could learn, as Shelley said of Prometheus, "to love and bear, to hope till hope creates, from its own wreck the thing it contemplates," without preserving throughout every ordeal the sense of being a soul who chose and is equal to this destiny?

When, in one of his letters, Mr. Crosbie says, "I think it would be better *to take the position* that *you* never fail nor fall nor slip back, but that you have not been constant and careful in guidance of your *responsive,* but *irresponsible* instrument," he speaks of an attitude which grows only from continued musing on the self which is *not* any instrument.

There is also the illumination brought by teachings enabling us to understand and bear with the mistakes and wrongs of others. After all, incarnated souls in the midst of Kali Yuga are not seen at their best. The pressures felt by the student, all those tendencies of the age which shape the appearance and hide the promise of the cycle, which he endeavors to resist while contributing to new and better currents—these tendencies are for a great many people prevailing forces of suggestion which have nothing to contradict them. Even those to whom some inner inspiration may come are still subject to the typical psychic distortions produced by their grosser principles. "For man," as H.P.B. wrote in "Is Theosophy a Religion?," "is but a *fallen* Angel, a god within, but having an animal brain in his head, more subject to cold and wine fumes while in company with other men on Earth, than to the faultless reception of divine revelations." Thus, the teaching of a common spiritual origin may often seem belied by what is now the common human

condition. To feel that all men are half-gods in their inner nature, spiritual beings in exile, needs a strong support of conviction. Reason is indeed a path to this conviction, or we should not have books to study, propositions to consider, a philosophy to learn. Yet the fruit of this effort is garnered in *feeling* who and what we truly are, and what we have come here to do.

The doctrine of cycles brings both understanding and encouragement. From understanding cycles we come to accept the necessity for exhaustion of old causes, for paying off old scores, for righting ancient wrongs, and also that all this *can be done*—that it is possible. Further encouragement lies in the fact that there are also cycles of awakening, times when the veil of matter wears thin, when egoic memories are able to find corresponding forms of expression even on this plane. By study the mind assimilates these possibilities, for which time will sooner or later bring confirmation.

There is finally the testimony of those who have actually embodied the achievements of which the books speak, leaving their mark upon time and the eras. The example of teachers can call out the full scale of responding resonances in even ordinary men. The work of these teachers, the evidence of their presence in the world, touches the higher principles in human beings, for at root those principles in both perfect and imperfect men are *the same*. This is the touch which causes one to enter into "that system of life and thought which alone can save the coming races."

All these feelings may seem quite distant from us, now and then, yet they are nonetheless the only explanation of why we are here, where we are, and of why we have chosen and are drawn to do what we do.

There is a point in our progress which involves the passing from one state of thought and action into another, and knowing this, we should not be dismayed nor disturbed by anything that may come to pass. It may seem to you that you are now useless, and your future circumstances dark and foreboding. These are only shadows of the past cast on the screen of the present; like shadows they will pass, if you but recognize them for what they are.

—Rorert Crosbie

PATH EDITORIALS

A Year on the Path

THE present issue of this Magazine closes the first year of its publication. It was not started because its projectors thought that they alone knew the true Path, but solely out of an intense longing to direct inquiring minds towards a way which had seemed to many persons who had tried it, to hold out the possibility of finding an answer to the burning questions that vex the human heart.

The question is always naturally asked "What is the Path?" or "What is the Philosophy?" which is the same thing, for of course the following of any path whatever will depend upon the particular philosophy or doctrines believed in. The path we had in view is held by us to be the same one which in all ages has been sought by Heathen, Jew and Christian alike. By some called the path to Heaven, by others the path to Jesus, the path to Nirvana, and by the Theosophists the path to Truth. Jesus has defined it as a narrow, difficult and straight path. By the ancient Brahmins it has been called, "the small old path leading far away on which those sages walk who reach salvation"; and Buddha thought it was a noble fourfold path by which alone the miseries of existence can be truly surmounted.

But of course mental diversities inevitably cause diversity in the understanding of any proposition. Thus it happens that Theosophists have many different views of how the path should be followed, but none of them disagree with the statement that there must be *one* Truth, and that no religion can be called higher than Truth. We therefore have pursued, as far as possible, a course which is the result of the belief that the prevalence of similar doctrines in the writings and traditions of all peoples points to the fact that *the true religion is that one which will find the basic ideas common to all philosophies and religions.*

We turned most readily and frequently to the simple declarations found in the ancient books of India, esteeming most highly that wonderful epic poem—*The Bhagavad-Gita.* And in that is found

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NOTE.—The first of these two editorials by Wm. Q. Judge appeared in the *Path* for March, 1887; the second, in March of the following year.

a verse that seems to truly express in powerful words what philosophers have been blindly grasping after in many directions.

> It is even a portion of myself [the Supreme] that in this material world is the universal spirit of all things. It draweth together the five organs and the mind, which is the sixth, in order that it may obtain a body, and that it may leave it again; and that portion of myself [Ishwar] having taken them under his charge, accompanieth them from his own abode as the breeze the fragrance from the flower. (Chapter 15.)

To catch the light which gleams through this verse, is not for mortal minds an easy task, and thus it becomes necessary to present as many views from all minds as can be obtained. But it seems plain that in every religion is found the belief that that part of man which is immortal must be a part of the Supreme Being, for there cannot be two immortalities at once, since that would give to each a beginning, and therefore the immortal portion of man must be derived from the true and only immortality.

This immortal spark has manifested itself in many different classes of men, giving rise to all the varied religions, many of which have forever disappeared from view. Not any one of them could have been the whole Truth, but each must have presented one of the facettes of the great gem, and thus through the whole surely run ideas shared by all. These common ideas point to truth. They grow out of man's inner nature and are not the result of revealed books. But some one people or another must have paid more attention to the deep things of life than another. The "Christian" nations have dazzled themselves with the baneful glitter of material progress. They are not the peoples who will furnish the clearest clues to the Path. A few short years and they will have abandoned the systems now held so dear, because their mad rush to the perfection of their civilization will give them control over now undreamed of forces. Then will come the moment when they must choose which of two kinds of fruit they will take. In the meantime it is well to try and show a relation between their present system and the old, or at least to pick out what grains of truth are in the mass.

In the year just passing we have been cheered by much encouragement from without and within. Theosophy has grown not only in ten years, but during the year past. A new age is not far away. The huge unwieldy flower of the 19th century civilization, has almost fully bloomed, and preparation must be made for the won-

derful new flower which is to rise from the old. We have not pinned our faith on Vedas nor Christian scriptures, nor desired any others to do so. All our devotion to Aryan literature and philosophy arises from a belief that the millions of minds who have trodden weary steps before ours, left a path which might be followed with profit, yet with discrimination. For we implicitly believe that in this curve of the cycle, the final authority is *the man himself*. In former times the disclosed Vedas, and later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself—as a whole—open the gate. Hitherto he has depended upon the great souls whose hands have stayed impending doom. Let us then together enter upon another year, fearing nothing, assured of strength in the Union of Brotherhood. For how can we fear death, or life, or any horror or evil, at any place or time, when we well know that even death itself is a part of the dream which we are weaving before our eyes.

Our belief may be summed up in the motto of the Theosophical Society: "There is no religion higher than Truth," and our practice consists in a disregard of any authority in matters of religion and philosophy except such propositions as from their innate quality we feel to be true.

Two Years on the Path

Twenty-four months ago this Magazine was started. It was then the second periodical devoted solely to the Theosophical Society's aims, and the only one in the Western Hemisphere. Subsequently in France *Le Lotus* appeared, and later *Lucifer* in London, while the pioneer, *The Theosophist,* continues at Madras, India.

It has never been claimed that these journals alone knew of and expounded Truth, all that their conductors asserted for them was that they desired truth, and that they intended to remain devoted to the aims formulated by the Theosophical Society and to the Masters they believe are behind that body. There are many other magazines engaged in the search for the ultimate respecting Nature and Man; there are other Societies who try to reform the age, but none other, we believe, can point to the same measure of success or to the same literature devoted to the one end.

When *The Path* was launched we knew not—nor asked—how long it would float, nor to whom it would reach. No capitalists or companies offered their assistance, and none could then say how it was to obtain a circulation. The suggestion to start it came from minds greater than ours, and the derivation of its name is from the same source. Nor was there a staff of writers employed or promised. No articles were on hand waiting for insertion, and, besides all that, its founders had other matters of a material nature calling for attention and occupying time. The promise of its future lay alone in supreme faith.

Its course during these two years has been for its conductors full of encouragement and instruction; letters from numerous subscribers testify that its readers have had some benefit also; none have written a word of disapproval and those few who have stopped taking it gave reasons other than dislike.

The object before our eyes when we agreed to carry on this project was to hold Truth as something for which no sacrifice could be too great, and to admit no dogma to be more binding than the motto of the Theosophical Society—"There is no religion higher than truth."

In addition we intended to steadily draw all our articles and exposition toward the Light which comes from the East, not because we ourselves are of Eastern birth, but because the fathers of men living in the East ages ago went over the philosophical and scientific disputes that now engage the 19th century.

The only true Science must also be a religion, and that is The Wisdom Religion. A Religion which ignores patent facts and laws that govern our lives, our deaths, and our sad or happy hereafter, is no religion; and so last March we wrote,—"The true religion is that one which will find the basic ideas common to all philosophies and religions."

Western writers have been in the habit of pooh-poohing the idea that we could learn anything from Indian books, and such as Max Müller in no small degree supported the contention. But we believe in the cyclic theory, and it teaches us that in the ages man has been upon the earth he has evolved all systems of philosophy over and over again. The reason we turned to Indian books is that that land of all the rest has preserved its old knowledge both in books and monuments. We never for a moment intended to rely upon or be guided by superstitious ideas that prevailed in India as they do in

Christendom, but even in those superstitions can be seen the corruptions of the truth. In the Vedas, in Patanjali's Yoga System, the Bhagavad-Gita, and hundreds of other works, can be found the highest morality and the deepest knowledge. What need, then, to bother with crude beginnings of the same things put forth in Europe for the admiration of scholiasts and the confusion of the multitude?

American Spiritualism has recorded a mass of valuable facts with entirely baseless or inadequate explanations attached to them. These expositions, accepted by some millions of Americans, lead to error as we are taught. We find it denominated in the Aryan books as the worship of the Pretas, Bhutes, and Pisachas. Through many weary centuries the Aryans pursued that line of investigation to find at last the truth about the matter. What reason can we give for not examining their theories? They do not degrade our manhood, but rather raise its power and glory higher. Besides, we well know that *there is no separation of nations.* We of America were perhaps the very individuals who in those bygone ages helped to elaborate that philosophy, and the men now living there were, maybe, the then inhabitants of bodies in this continent. It is Truth we want, and not the petty glorification of either America or India.

In the same way would we have used the literature and learning of ancient Egypt, had it been accessible. But that lies buried under wastes of sand, waiting for the time to come when it shall be useful and for the man to arrive *who knows.*

Our readers are nearly all students. Some are disciples. But few are not in earnest. All are sympathetic. They have helped us with appreciation, and assisted the progress of all by striving for the calmness which comes from trying to exemplify Brotherhood. Some perhaps disagree from us upon minor points, nearly all of them resolvable to a personal basis—that is, having their root in some divergence as to particular persons.

We wish not to hide or to fail to state our attitude. As one of the founders of the Theosophical Society and as an old friend of Madame H. P. Blavatsky and Col. H. S. Olcott, we adhere staunchly to the Society, which we firmly believe was ordered to be founded in 1875 by those beings who have since been variously designated as Adepts, Mahatmas, Masters, and Brothers. In 1875 we knew them by the name "Brothers"; and now, as then, we pin our faith upon Their knowledge, wisdom, power, and Justice. That much

mud has been thrown at these ideals makes no difference to us; we have never allowed the insinuations and proofs of fraud or of delusion offered on all hands to alter our faith in Them and in the Supreme Law that carries us into existence, governing us there with mercy and giving peace when we submit completely to it.

The Society has had, like all sentient beings, its period of growth, and now we believe *it has become an entity* capable of feeling and having intelligence. Its body is composed of molecules, each one of which is a member of the Society; its mental power is derived from many quarters, and it has a sensibility that is felt and shared by each one of us. For these reasons we think it a wise thing for a person to join this body, and a wiser yet to work heart and soul for it. And we would have no one misunderstand how we look upon H. P. Blavatsky. She is the greatest woman in this world in our opinion, and greater than any man now moving among men. Disputes and slanders about what she has said and done move us not, for we know by personal experience her real virtues and powers. Since 1875 she has stood as the champion and helper of every theosophist; each member of the Society has to thank her for the store of knowledge and spiritual help that has lifted so many of us from doubt to certainty of where and how Truth might be found; lovers of truth and seekers after occultism will know her worth only when she has passed from earth; had she had more help and less captious criticism from those who called themselves co-laborers, our Society would to-day be better and more able to inform its separate units while it resisted its foes. During all these years, upon her devoted head has concentrated the weighty Karma accumulated in every direction by the unthinking body of theosophists; and, whether they will believe it or not, the Society had died long ago, were it not for her. Next to the Brothers, then, we pin our faith on her: let none mistake our attitude.

Readers! the third year of *The Path* is upon us; Theosophists! the thirteenth year of our Society's formation has opened; let us go on with a firm faith in the mercy and supremacy of the Law to whose fiat we bow.

Let the desire of the pious be accomplished! OM!

letters • questions • comment

A great deal of The Secret Doctrine *seems to be occupied with the history of mankind. Why should this history, recorded in the sacred literature of the world, particularly that of the East, always be in some kind of code or symbolism which requires a key to understand it?*

There might be a number of reasons for this—some historical, some educational. The havoc wrought by the thirst for power over the minds of others, leading to the corruptions of priestcraft, is all too familiar. But psychological domination is not necessarily limited to those members of society who make a profession of defining the applications of metaphysics for others. It may be an advantage sought by anyone wishing to profit by private knowledge not available to others. Actually, any knowledge divorced from the matrix of compassion is a dangerous thing.

While the passionate desire to know the truth, no matter what the cost, and the single-minded and unrelenting pursuit of it, would seem to be a natural protection against the inclination to define the truth for others, a sense of identity which does not exclude others on account of their weaknesses is needed to make the protection work. Actually, all the virtues are implicit in the whole-hearted pursuit of truth, but historical accounts are chronically subject to distortion, by the deliberate alteration or removal of certain significant parts of a narrative, by the almost inevitable losses accompanying translations, or when the thought-forms or the intellectual and psychic climate of an age begin to shut out the full import of earlier teachings. When these erosions take place, not only the coherence but the validity of what is taught is bound to be affected.

If, however, the idioms of one age are all too perishable and subject to unconscious misinterpretations by another, there must nevertheless be some archetypal experiences, feelings, ideas, and aspirations which abide as the birthright of the ego throughout its long pilgrimage. These timeless meanings can be recognized by the ego, perhaps best of all in symbolic form, or even in imaginative, metaphoric expression. Shakespeare might be taken as a good example

of this. Although his language, perfectly intelligible to the men of his time, may seem a hindrance to comprehension in ours—requiring copious notes to unravel the meanings of words and idioms—when the actions and emotions are *performed,* we find that the actions and emotions are so profoundly representative of the human condition that barriers of linguistic custom are transcended, leaving only the sublime beauty of expression to illuminate their meaning. In fact, it might be said that human beings themselves are and contain the most enduring of all symbols.

But what of those doctrines which H.P.B. describes as bearing the transcendental thread of meaning running through the sacred literature of the ancients, providing a record of all the past history of mankind, preserving even what is beyond the power of the race-memory to recall? And what of the person born to a society with no ancestral tradition of the perfectibility of man, lacking even a hint of the means to such an end? Such a man may still feel an irrepressible, instinctive longing, and seek to find these doctrines, pore over them, trying to assimilate their meaning, and begin to incorporate them into his life. The quest for and delight in symbolic meanings, and the fact that men do pore over them, are evidence that symbols are at least partially intelligible to us in some part of our nature. In any event, when one undertakes the discipline of a particular study, a first condition is accepting the necessity of making the mind gradually porous to the meanings of the symbolism belonging to that study. This is preëminently true of mathematics, and true of all learning undertaken deliberately. A further consideration is that it may be virtually impossible to distort the intrinsic meaning of certain kinds of symbols, so that while interpretations will vary according to the perceptiveness of students, the intrinsic meaning of the symbols remains inviolate. The ranging implications of a circle or a triangle or a square remain rich possibilities for all, regardless of interpretations, so long as they are used as symbols. If, therefore, such symbols are accurate representations of the metaphysical structure of the universe, their use would amount to a constitutional protection of the integrity of that kind of knowledge.

It is perhaps for similar reasons that parents, when asked by a child questions which cannot have a literal answer except by mutilation of subtleties beyond the grasp of childhood, resort to allegories or metaphor. If the "right" answer is one which is at present beyond the scope of the child's capacity to comprehend, parents may

try to answer in terms that can become seeds for the child's future understanding—from which he will evolve his own answers as his mind develops. There are of course significant differences in the kind of images employed. Poor images will merely degrade or shrivel the truth they embody, while others will cherish and protect it.

That numerical relationships are a natural symbolical representation of the structure of the universe is indicated in this passage from *The Secret Doctrine* (I, 320):

> The earliest forms of elementary geometry must have certainly been suggested by the observation of the heavenly bodies and their groupings. Hence the most archaic symbols in Eastern Esotericism are a circle, a point, a triangle, a plane, a cube, a pentacle, and a hexagon, and plane figures with various sides and angles. This shows the knowledge and use of geometrical symbology to be as old as the world.

In *ETC.* for December, 1968, Rafael Gonzales writes of the philosophical function of poetic imagery among the pre-Columbian people of Mexico:

> "Flowers and song," "jade and fine feathers," "face and heart" . . . as we examine the symbolic meanings and interpretations of these words in the poetry of the Náhuatl people, we realize more and more their genius in coupling two images to express an idea "which would stir in the human mind a *vision*—not abstract and cold like the Aristotelian idea—but rich in content, alive, dynamic, and at the same time of universal value." They recognized that language is an intricate and dangerous tool, for, with it, man must capture truth. Words are so many hands with which he must grasp the great butterfly. If he holds it too tightly, he mutilates it; if he holds it too lightly, it escapes him. Perhaps the Náhuas very wisely let it fly between compound terms, trusting that somewhere between the two images one could catch a glimpse of the truth, knowing that its movement and flight are as much a part of itself as the chemical composition of its wings.

Conceivably, just as from the struggle to be born one may gain the strength to live, so in the effort to fathom the multiple meanings of symbols may lie the purification as well as the education of the soul.

THE CHRISTIAN SCHEME

Heresies and Secret Societies: Ophites and Nazareans

WE shall notice the most important of the Christian secret sects—the so-called "Heresies" which sprang into existence between the first and fourth centuries of our era.

Glancing rapidly at the Ophites and Nazareans, we shall pass to their scions which yet exist in Syria and Palestine, under the name of Druzes of Mount Lebanon; and near Basra or Bassorah, in Persia, under that of Mendæans, or Disciples of St. John. All these sects have an immediate connection with our subject, for they are of kabalistic parentage and have once held to the secret "Wisdom Religion," recognizing as the One Supreme, the Mystery-God of the *Ineffable Name*. Noticing these numerous secret societies of the past, we will bring them into direct comparison with several of the modern. We will conclude with a brief survey of the Jesuits, and of that venerable nightmare of the Roman Catholic Church—modern Freemasonry. All of these modern as well as ancient fraternities—present Freemasonry excepted—were and are more or less connected with magic —practically, as well as theoretically; and, every one of them—Freemasonry *not* excepted—was and still is accused of demonolatry, blasphemy, and licentiousness.

Our object is not to write the history of either of them; but only to compare these sorely-abused communities with the Christian sects, past and present, and then, taking historical facts for our guidance, to defend the secret science as well as the men who are its students and champions against any unjust imputation.

One by one the tide of time engulfed the sects of the early centuries, until of the whole number only one survived in its primitive integrity. That one still exists, still teaches the doctrine of its founder, still exemplifies its faith in works of power. The quicksands which swallowed up every other outgrowth of the religious agitation of the times of Jesus, with its records, relics, and traditions, proved firm ground for this. Driven from their native land, its members

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Note.—"The Christian Scheme," begun in November, 1967, is collated from the works of H. P. Blavatsky. It recounts the historical background and early development of Christianity.

found refuge in Persia, and today the anxious traveller may converse with the direct descendants of the "Disciples of John," who listened, on the Jordan's shore, to the "man sent from God," and were baptized and believed. This curious people, numbering 30,000 or more, are miscalled "Christians of St. John," but in fact should be known by their old name of Nazareans, or their new one of Mendæans.

To term them Christians, is wholly unwarranted. They neither believe in Jesus as Christ, nor accept his atonement, nor adhere to his Church, nor revere its "Holy Scriptures." Neither do they worship the Jehovah-God of the Jews and Christians, a circumstance which of course proves that their founder, John the Baptist, did not worship him either. And if not, what right has he to a place in the Bible, or in the portrait-gallery of Christian saints? Still further, if Ferho was his God, and he was "a man sent by God," he must have been sent by Lord Ferho, and in his name baptized and preached? Now, if Jesus was baptized by John, the inference is that he was baptized according to his own faith; therefore, Jesus too, was a believer in Ferho, or Faho, as they call him; a conclusion that seems the more warranted by his silence as to the name of his "Father." And why should the hypothesis that *Faho* is but one of the many corruptions of Fho or Fo, as the Thibetans and Chinese call Buddha, appear ridiculous? In the North of Nepaul, Buddha is more often called *Fo* than *Buddha.* The Book of *Mahawansa* shows how early the work of Buddhistic proselytism began in Nepaul; and history teaches that Buddhist monks crowded into Syria[1] and Babylon in the century preceding our era, and that Buddhasp (Bodhisatva) the alleged

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[1] Not only did the Buddhist missionaries make their way to the Mesopotamian Valley, but they even went so far west as Ireland. The Rev. Dr. Lundy, in his work *Monumental Christianity,* referring to an Irish Round Tower, observes: "Henry O'Brien explains this Round Tower Crucifixion as that of Buddha; the animals as the elephant and the bull, sacred to Buddha, and into which his soul entered after death; the two figures standing beside the cross as Buddha's virgin mother, and Kama his favorite disciple. The whole picture bears a close likeness to the Crucifixion, in the cemetery of Pope Julius, except the animals, which are conclusive proof that it cannot be Christian. It came ultimately from the far East to Ireland, with the Phœnician colonists, who erected the Round Towers as symbols of the life-giving and preserving power of man and nature, and how that universal life is produced through suffering and death."

When a Protestant clergyman is thus forced to confess the pre-Christian existence of the crucifix in Ireland, its Buddhistic character, and the penetration of the missionaries of that faith even to that then remote portion of the earth, we need not wonder that in the minds of the Nazarean contemporaries of Jesus and their descendants, he should not have been associated with that universally known emblem in the character of a Redeemer.

In noticing this admission of Dr. Lundy, Mr. Charles Sotheran remarked, in a lecture before the American Philological Society, that both legends and archæological remains unite in proving beyond question "that Ireland, like every other nation, once listened to the propagandists of Siddârtha-Buddha."

Chaldean, was the founder of Sabism or *baptism.*

What the actual Baptists, *el-Mogtasila,* or Nazareans, do believe, is fully set forth in other places, for they are the very Nazarenes of whom we have spoken so much, and from whose *Codex* we have quoted. Persecuted and threatened with annihilation, they took refuge in the Nestorian body, and so allowed themselves to be arbitrarily classed as Christians, but as soon as opportunity offered, they separated, and now, for several centuries have not even nominally deserved the appellation. That they are, nevertheless, so called by ecclesiastical writers, is perhaps not very difficult to comprehend. They know too much of early Christianity to be left outside the pale, to bear witness against it with their traditions, without the stigma of heresy and backsliding being fastened upon them to weaken confidence in what they might say. . . . Unlucky for Christianity will be the day when some fearless and honest scholar shall persuade their elders to let him translate the contents of their secret books and compile their hoary traditions! It is a strange delusion that makes some writers think that the Nazareans have no other sacred literature, no other literary relics than four doctrinal works, and that curious volume full of astrology and magic which they are bound to peruse at the sunset hour, on every Sol's day (Sunday).

This search after truth leads us, indeed, into devious ways. Many are the obstacles that ecclesiastical cunning has placed in the way of our finding the primal source of religious ideas. Christianity is on trial, and has been, ever since science felt strong enough to act as Public Prosecutor. What of truth is there in this Theology? Through what sects has it been transmitted? *Whence was it primarily derived?* To answer, we must trace the history of the World Religion, alike through the secret Christian sects as through those of other great religious subdivisions of the race; *for the Secret Doctrine is the Truth,* and that religion is nearest divine that has contained it with least adulteration.

We will begin with the Ophites, Nazareans, and the modern Druzes. The personal views of the author, as they will be presented in the diagrams, will be most decidedly at variance with the prejudiced speculations of Irenæus, Theodoret, and Epiphanius (the sainted renegade, who sold his brethren), inasmuch as they will reflect the ideas of certain kabalists in close relations with the mysterious Druzes of Mount Lebanon. The Syrian *okhals,* or Spiritualists, as they are sometimes termed, are in possession of a great many

ancient manuscripts and gems, bearing upon our present subject.

The first *scheme*—that of the Ophites—from the very start, as we have shown, varies from the description given by the Fathers, inasmuch as it makes Bythos or depth, a female emanation, and assigns her a place answering to that of Pleroma, only in a far superior region; whereas, the Fathers assure us that the Gnostics gave the name of Bythos to the First Cause. As in the kabalistic system, it represents the boundless and infinite void within which is concealed in darkness the Unknown Primal motor of all. It envelopes HIM like a veil: in short we recognize again the "Shekinah" of the En-Soph. Alone, the name of Iao marks the upper centre, or rather the presumed spot where the Unknown One may be supposed to dwell. Around the Iao, runs the legend, "The eternal Sun-Abrasax" (the Central Spiritual Sun of all the kabalists, represented in some diagrams of the latter by the circle of Tiphereth).

From this region of unfathomable Depth, issues forth a circle formed of spirals; which, in the language of symbolism, means a grand cycle, composed of smaller ones. Coiled within, so as to follow the spirals, lies the serpent—emblem of wisdom and eternity—the Dual Androgyne: the cycle representing *Ennoia* or the Divine mind, and the Serpent—the Agathodaimon, Ophis—the Shadow of the Light. Both were the Logoï of the Ophites; or the unity as Logos manifesting itself as a double principle of good and evil; for, according to their views, these two principles are immutable, and existed from all eternity, as they will ever continue to exist.

This symbol accounts for the adoration by this sect of the Serpent, as the Saviour, coiled either around the Sacramental loaf or a Tau. As a unity, Ennoia and Ophis are the Logos; when separated, one is the Tree of Life (Spiritual); the other, the Tree of Knowledge of Good and Evil. Therefore, we find Ophis urging the first human couple—the material production of Ilda-Baoth, but which owed its spiritual principle to Sophia-Achamoth—to eat of the forbidden fruit, although Ophis represents Divine Wisdom.

Ilda-Baoth, the "Son of Darkness," and the creator of the material world, was made to inhabit the planet Saturn, which identifies him still more with the Jewish Jehovah, who was Saturn himself, according to the Ophites, and is by them denied his Sinaitic name. From Ilda-Baoth emanate six spirits, who respectively dwell with their father in the seven planets. These are Saba—or Mars; Adonai—

Sol, or the Sun;[2] Ievo—the Moon; Eloi—Jupiter; Astaphoi—Mercury (spirit of water); and Ouraïos—Venus, spirit of fire.[3]

In their functions and description as given, these seven planets are identical with the Hindu *Sapta-Loca,* the seven places or spheres, or the superior and inferior worlds; for they represent the kabalistic seven spheres. With the Ophites, they belong to the lower spheres. The monograms of these Gnostic planets are also Buddhistic, the latter differing, albeit slightly, from those of the usual astrological "houses." In the explanatory notes which accompany the diagram, the names of Cirenthius (the disciple of Simon Magus), of Menander, and of certain other Gnostics, whose names are not to be met with in the Patristic writings, are often mentioned; such as Parcha (Ferho), for instance.

The author of the diagram claims, moreover, for his sect, the greatest antiquity, bringing forward, as a proof, that their "forefathers" were the builders of all the "Dracontia" temples, even of those beyond "the great waters." He asserts that the "Just One," who was the mouthpiece of the Eternal Æon (Christos), himself sent his disciples into the world, placing them under the double protection of Sige (Silence, the Logos), and Ophis, the Agathodæmon. The author alludes, no doubt, to the favorite expression of Jesus, "be wise as serpents, and harmless as doves." On the diagram, Ophis is represented as the Egyptian Cnuphis or Kneph, called Dracontiæ. He appears as a serpent standing erect on its tail, with a lion's head, crowned and radiated, and bearing on the point of each ray one of the seven Greek vowels—symbol of the seven celestial spheres. This figure is quite familiar to those who are acquainted with the Gnostic gems, and is borrowed from the Egyptian *Hermetic books.* The description given in the Revelation, of one "like unto the Son of Man," with his seven stars, and who is the Logos, is another form of Ophis.

The Nazarene diagram, except in a change of names, is identical with that of the Gnostics, who evidently borrowed their ideas from it, adding a few appellations from the Basiledean and Valentinian systems. To avoid repetition, we will now simply present the two in parallel.

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[2] SOL, being situated, on the diagram, exactly in the centre of the solar system (of which the Ophites appear to have been cognizant)—hence, under the direct vertical ray of the Higher Spiritual Sun—showers his brightness on all other planets.

[3] Speaking of Venus, Placidus, the astrologer, always maintained that "her bluish lustre denotes heat." As to Mercury, it was a strange fancy of the Ophites to represent him as a spirit of water, when astrologically considered he is as "a cold, dry, earthy, and melancholy star."

Thus, we find that, in the Nazarene Cosmogony, the names of their powers and genii stand in the following relations to those of the Gnostics:

NAZARENE.	GNOSTIC-OPHITE.
First Unity	*First Unity in a Trinity.*
Lord FERHO—the Life which is no Life—the Supreme God. The *Cause* which produces the Light, or the Logos *in abscondito.* The water of Jordanus Maximus—the water of Life, or Ajar, the feminine principle. Unity in a Trinity, enclosed within the ISH AMON.	IAO—the Ineffable Name of the Unknown Deity—Abraxas, and the "Eternal Spiritual Sun." Unity enclosed within the Depth, Bythos, feminine principle—the boundless circle, within which lie all ideal forms. From this Unity emanates the
Second Trinity. (The manifestation of the first.)	*Second Trinity.* (Idem.)
1. Lord MANO—the King of Life and Light—*Rex Lucis.* First LIFE, or the primitive man.	1. Ennoia—mind.
2. Lord Jordan—manifestation or emanation of Jordan Maximus—the waters of grace. Second LIFE.	2. Ophis, the Agathodæmon.
3. The Superior Father—Abatur. Third LIFE.	3. Sophia Androgyne—wisdom; who, in her turn—fecundated with the Divine Light—produces
This Trinity produces also a duad—Lord Ledhoio, and Fetahil, the genius (the former, a perfect emanation, the latter, imperfect).	Christos and Sophia-Achamoth (one perfect, the other imperfect), as an emanation.
Lord Jordan—"the Lord of all Jordans," manifests NETUBTO (Faith *without* Works).	Sophia-Achamoth emanates Ilda-Baoth—the Demiurge, who produces material and soulless creation. "Works *without* Faith" (or grace).

Moreover, the Ophite seven planetary genii, who emanated one from the other, are found again in the Nazarene religion, under the name of the "seven impostor-dæmons," or stellars, who "will deceive all the sons of Adam." These are *Sol; Spiritus Venereus* (Holy Spirit, in her material aspect), the mother of the "seven badly-disposed stellars," answering to the Gnostic Achamoth; *Nebu,* or Mercury, "a false Messiah, who will deprave the ancient worship of God"; SIN (or Luna, or Shuril); KIUN (Kivan, or Saturn); Bel-Jupiter; and the seventh, *Nerig,* Mars (*Codex Nazaræus,* p. 57).

The Christos of the Gnostics is the chief of the seven Æons, St. John's seven spirits of God; the Nazarenes have also their seven genii or good Æons, whose chief is *Rex Lucis,* MANO, their Christos.

LAYING A BASIS

THERE is a sense in which basis and spirit are linked inseparably. This applies to the individual as well as to the Theosophical Society in the days of the Founders, or to any theosophical association of the present day. William Q. Judge, writing in 1894 as "one of those who helped to form the Theosophical Society, and having worked in its ranks ever since its first day," has the following to say of its basis and spirit:

> Although the objects of the society were then expressed more elaborately than now, they even then carried the same idea as now, and the basis and spirit of the organization were the same then as now. Its basis was intended to rest on equality, autonomy and toleration, its prime object being universal brotherhood, of which it was hoped the germ or nucleus might be formed. All members are on an equal footing, as is shown by its rule that caste, color, religion, creed, sex have no bearing on the question of membership in any way. The founders did not hold the idea that all men are equal in all things, but they did lay it down that in respect to membership they were and should be equal. This has ever been its law.
>
> Autonomy as a principle put into practice meant that each branch should govern itself so long as it did not contravene the law of the whole . . . Similarly each section is autonomous within its own borders, and cannot be interfered with so long as it does not violate the general law and is loyal to the whole. And as the whole cannot have a creed or dogma, no section is put under bonds in matters of belief.
>
> Toleration can only really exist where brotherhood is admitted as a truth and a necessity. Hence its principle of toleration means that every member has the right to believe as he or she pleases in the matters of religion, philosophy, and the like, but must not try to force that belief on others, though not prevented from promulgating it. The Society as a body has no belief save in universal brotherhood, and from that it gets its strength. The moment it should declare a creed or dogma, that moment its strength would begin to leave it, for division would arise and sides would be taken. . . . (THEOSOPHY 34:5.)

The title of the article from which these excerpts are taken, is "The T.S. and its Basis." Emphasizing the importance of the "three objects" as the basis for the T.S., it stresses that "the main under-

lying effort of the work of the members of the Society should be to furnish a real and philosophical basis for ethics, seeing that the ancient ethics re-promulgated by Jesus are not practiced by the nations who profess them."

A real and philosophical basis for ethics must be rooted in ideas that are universal. What happens in the individual life in the process of acquiring such a basis? "Equality, autonomy, toleration" are the inevitable end-result, and the ideas for the true basis are set forth in the early pages of *The Secret Doctrine* (I, 14-17), prefaced with these words by H.P.B.:

> Before the reader proceeds to the consideration of the Stanzas from the Book of Dzyan which form the basis of the present work, it is absolutely necessary that he should be made acquainted with the few fundamental conceptions which underlie and pervade the entire system of thought to which his attention is invited. These basic ideas are few in number, and on their clear apprehension depends the understanding of all that follows. . . .

The First Idea is *unity*. At the source all is One—not as a "collectivity" but essentially. It is an erroneous conception to think of ourselves as "parts of" the Whole; each being, and every conceivable thing, is essentially One and *indivisible*. In the course of manifestation and differentiation, distinctions and differences develop and intrigue the observing mind which then tends to overlook the essential unity. Consider, by way of illustration, what is most real about the rugged oak: its leaves, its branches, the trunk, the roots, the acorn from which all these came forth—or the endless potentiality to be? At the Source there is neither "good" nor "evil," better nor worse, important nor unimportant: there is essential *equality*.

The Second Idea is *continuity*. Whatever is, is the result of what has gone before: the return of events, the cyclic processes observable throughout Nature represent the "time" aspect of manifestation. Every effect results from a precedent cause: this is Nature's law. In Theosophy, the rigid rule of Law is extended to human nature: man has become what he is through causes set up *by himself*. "Man, made of thought, occupant only of many bodies from time to time, is eternally thinking. His chains are through thought, his release due to nothing else." Destiny is in the making.

Action in harmony with existing conditions perpetuates those conditions: repetition of familiar experiences ensues; "history re-

peats itself"—carrying man along in the course of events. In the kingdoms below man, the orders of intelligence engaged in their evolutionary journey follow a stabilized pattern, a harmonious network of inter-activities, relationships that establish a "balance" in the natural world (broken at one's peril). The harmony expressed in these lower orders of intelligence makes their growth and movements predictable.

In the human kingdom there is a natural *disharmony* (the prefix *dis* meaning apart, away from. Man cannot continue happily within the static harmony of an "established order." The child runs away from home; the pioneer fares forth to discover, to reform; the adventurer seeks the unknown; the rebel fearlessly declares himself. Arjuna, disturbed to the depths of despondency, expresses frustration at the futility of life when he feels trapped in the established order. Escaping the "trap" constitutes a normal part of the human learning-process. It is an arousal of a conscious sense of self, necessary to the reawakening of a sense of responsiblity—a wholly *individual* characteristic, the natural autonomy; a *self*-dependence; the Spirit of self-reliance aware of freedom of choice.

Implicit in the idea of responsibility is the fact of continuity: there is no "miracle"—no escape, no "salvation" from meeting the inevitable effects of causes set in motion. The effects may bring pleasure or pain in their wake; they may or may not fulfill the heart's desire. What, then? A further *dis*harmony eventuates; either a deeper longing or a loosening of the bonds of desire. This is the agony of self-conscious existence. Finally one questions the meaning of life on earth—*why* am I here? At birth, a cry; at death, a sigh; throughout life, a perpetual "why?" What is it all for? (And again) *Here* I am—but what am "I"?

The Third Idea is *awareness*. What do we mean when we say "I"? There is a tendency in man to identify himself with "forms and conditions." This self-identifying tendency—*Ahankara*—is the great mystifier: it is egotism, the personal sense of self, concerned chiefly with *present* forms and conditions (as though they were not constantly changing). Identification with *this* form, attachment to this experience, binds and blinds the personal intelligence. We say "I" am happy or sad, sick or well, contented or dissatisfied—unconsciously practicing self-deception. "I" is not the forms or conditions, but is the *continuity of consciousness*—the perceiving, persisting identity. When this basic truth is obscured, how is one to

initiate right action—in other words, practice toleration?

Our values and attitude toward our fellow-man depend upon what we really *know* about ourselves: it determines the degree and quality of our toleration. When we—with the best of intentions, as we say—uphold a seeming good which, seen at long range, can bear but evil fruit, our unwisdom is evident. Yet do we not expect "toleration" because of our good intentions? Apart from our misjudgments there is an evident tendency to self-righteousness, if not a "holier than thou" attitude—separative, in any case—and a readiness to *justify* our shortcomings because of our identification with personal traits and habits.

"All human acts are involved in faults, as the fire is wrapped in smoke," says Krishna in the *Bhagavad-Gita*. "Mind is like a mirror; it gathers dust while it reflects," cautions the *Voice of the Silence*. If we are to practice *equality, autonomy, toleration* we must learn to discern our Self from the "trap" that interferes with our freedom: Discrimination will grow apace as we refrain from interfering with the freedom of others—their autonomy.

Those who know "the human situation" leave cues and clues in their life and work that serve as suggestions, and at the same time strengthen the bond of unity between ourselves and those who live to serve Humanity.

Universal Brotherhood is the key to the harmony which is the "order" *established* within the human heart. There is no true learning without it.

Men have dreamed, for thousands of years, of a time when all people would be accepted as persons; when human differences would be treasured; when men would be free and, at the same time, responsible; when the great chasms of ignorance and fear and distance and poverty would be filled up. That age has now come.

—LILLIAN SMITH: *Now is the Time*

on the lookout

The Release of Ivan Illich

The ferment within the Roman church continues apace. An interview by Wayne H. Cowan in *Christianity and Crisis* (Aug. 4) with Ivan Illich, who resigned recently from the Catholic priesthood after inquisitorial proceedings against him, shows the depth of the moral unrest among the educated clergy. Illich was for a time rector of the Catholic University of Puerto Rico, but was requested to leave the island because of his criticism of a Bishop who forbade all Catholics to vote for Gov. Luis Munoz Marin. Illich then went to Cuernavaca in Mexico and established an educational center for intercultural sensitivity, but again the themes of his expression were found objectionable. One of his offenses has been in pointing out that religious missionary efforts originating in the United States and directed toward Latin America inevitably take the form of endorsing U.S. political policies and American concepts of value. The total effect of this influence, he declared, has been to give the Latin American young feelings of inferiority.

Poor "Belief Systems"

Seeming more of a sociologist than a priest, Ivan Illich said in this interview:

> I have come to the conclusion that one of the major obstacles to a just society in Latin America in which the individual, the majority, have access to learning, access to insight into themselves, access to the sense of participation within the society is not the lack of capital (which is also a major obstacle), nor the entrenchment of certain men in power, but the rapid acceptance, aided by radio and TV particularly, of belief systems contrary to the development of a just society.
>
> One of these systems, the one on which I, and quite a few others here, have chosen to specialize is the belief of the masses —and I give you this as just one example—that learning, education, can be obtained only through formal schooling.

Illich charged the programs for aid originating in the United

States with spreading goals of conventional affluence, many years of schooling, and norms of achievement that could only generate a sense of inadequacy and unworthiness in the Latin American masses, and he expressed himself so forcefully against the use of the Church and Catholic missionaries for the spread of such ideas that last June he was called to Rome and interrogated in a manner which resulted in his resignation. This young ex-priest regards himself as nonetheless a staunchly faithful Catholic believer, and speaks of the Christian message as "a call to deeper awareness, a deeper and more full taste of the social reality within which I live." His appeal is not political, but rather a criticism of masking political attitudes behind the policies of the Church of which he is no longer a priest.

Renewed "Authority"

A report from Amsterdam, that traditional center in Europe for men of independent mind, tells of the spread of a similar revolt among European Catholics, in which even bishops and cardinals are involved. The recent reiteration by Paul VI of his authority as the representative of Christ on earth seems mainly a response to growing dissidence within the fold, causing the Pope to warn the Catholic world that anyone who questions papal authority "assails the one true church, and therefore incurs a grave debt in regard to the souls that have the faith or are seeking it, and undergoes responsibility before God's judgment." If the long article in the Los Angeles *Times* for Oct. 8 on "rebel priests" and Dutch and Belgian prelates who seek independence of Rome is any indication, judgment will indeed have to be left to "God," since the rule of Rome is precisely what these aroused Catholics are challenging. The article also reports a general decline in belief in Catholic dogma on the part of the laity. While the Church has been tolerant of various unconventional practices—even allowing a Dutch Jesuit priest to get married last spring—attitudes of disbelief among the younger clergy have become openly threatening in "the questioning nature of sermons and challenges to dogma on such sensitive issues as the biological virginity of the Virgin Mary." Last January the popular Dutch poet-priest, Oosterhuis, author of the best-selling *New Catechism,* publicly declared that student pastors would not "preach the church, the official church that still says it is the only true one, with its center in Rome which pretends to be the ultimate expert in every area

of human life . . . whose members compromise themselves time and time again with political dictators who maintain unbelievable social conditions . . . which demands absolute obedience. . . . That church we neither preach nor serve because we find it impossible to believe in."

Dissenting Priests Organize

Summarizing the results of the different conditions in Belgium —totally Catholic—and in Holland—half Protestant—the *Times* writer says:

> These radically different situations have led to quite different assaults on the institutionalized church, although the theme in both countries has been concentrated on greater autonomy and less control by the Roman bureaucracy. Belgium's Leo Cardinal Suenens has mounted a direct assault on the Roman Curia as a roadblock to progress. In Holland, many church leaders have virtually abandoned hope of getting a lead from Rome and only ask the Vatican to let them solve their own problems.

Clerics of this general persuasion have formed an organization called European Association of Priests which held its first open meeting in Rome last October, some two hundred priests from the United States and Chile as well as Europe gathering for conference at the same time as the World Synod of Bishops. The protesters within the Church met in space provided by a Protestant group, the Valenzers, which has an institute located "in the shadow of the Vatican" according to the *Times*. With this sort of agitation and growing independence among priests and highly placed clerics, it is hardly surprising that the Pope, speaking a few days before the Synod met, warned thirty theologians convened to investigate erroneous teachings that, as one reporter (Los Angeles *Times,* Oct. 7) put it, "anyone who attacks his authority attacks the Roman Catholic Church itself and must answer to God."

Strange Lunar Conditions

The New York Times (Sept. 21) reports that analysis of rock specimens brought back from the moon is producing some surprises:

> Analysis of the first specimens collected on another celestial body has shown the moon to be an extraordinary object. It does not appear to be a daughter of the earth, as long believed. Although it has "seas" and snaking valleys, like those carved by rivers on this planet, the rocks brought back last July by the Apollo 11 astronauts seem to have been exposed to liquid water.

Furthermore, the composition of those rocks differs from that of any known specimens—not only on earth but in meteorites that have fallen from the sky.

A New Science?

The *Times* continues:

> At the end of a meeting at which the initial findings were made public last Monday Dr. Paul Gast of Columbia University said that, from the data already in hand, it appears that we are witnessing "the beginning of a new science."

Regarding the origin of the earth and the moon, the article has this to say:

> The composition of the lunar material makes it seem improbable that the moon was torn from the earth's less dense surface layers, as once supposed. A recent proposal that the moon swept close to the earth some 700 million years ago, bringing about catastrophic tides and other changes on both bodies, seems to be ruled out by the evidence that the surface at Tranquility Base has not been melted or radically altered for billions of years.

Mother, Not "Daughter"

According to *The Secret Doctrine,* the moon is the parent of the earth. As for its being a dead planet, H.P.B. explains:

> The moon is *dead* only so far as regards her *inner* "principles" —*i.e., psychically* and *spiritually,* however absurd the statement may seem. Physically, she is only as a semi-paralysed body may be. She is aptly referred to in Occultism as the "insane mother," the great sidereal *lunatic.* (*S.D.* I, 41 fn.)

Burnt-out Magnetic Field?

In view of this, some other findings become interesting:

> One of the most puzzling finds, according to Dr. Gast, has been "some very strange magnetic properties" in the lunar rocks. Those formed by melting (igneous rocks) were without significant magnetism but those formed from compressed lunar dust and debris contained a remnant magnetic field.

Since the true nature of the moon will ever elude physical scientists, it is probable that the chief gain from current moon exploration will be a more open-minded attitude toward theories not in current favor with science. Supplying one of these, a French scientist of H.P.B.'s day remarked pertinently that to develop an accurate geology of the moon, geologists would have to become astronomers and astronomers geologists. H.P.B. adds that both of them would need the intuition of the mystic.

Nineteenth-Century Psychism

A journalistic recollection in a magazine called *Yankee* (August) of the strange happenings that took place at the Eddy homestead, ninety-five years ago, is more interesting for its general tone than for the information it contains. The harrowing childhood of the Eddy brothers is sympathetically treated, and their later experiences are presented with an objectivity that lifts the account out of the bizarre. The facts are gleaned from H. S. Olcott's *People From the Other World,* a book written after his stay at the Eddy homestead as a reporter for the New York *Sun* in August, 1874.

Scientific Disdain

Col. Olcott also describes the attitude of scientists of his day toward the investigation of such phenomena:

> As early as 1857, the Faculty of Harvard University pronounced the opinion that "any connection with spiritualistic circles, so called, corrupts the morals, and degrades the intellect"; and they even had the effrontery to say that they deemed it "their solemn duty to warn the community against this contaminating influence, which surely tends to lessen the truth of man, and the purity of woman." (!) In 1869, we find so little progress made that Mr. Huxley, one of the first scientific men of England, writes to the London Dialectical Society that he neither has the time to devote to an investigation of the subject, nor does it even interest him. . . . The American Association devoted hours of its Hartford meeting, last summer, to a discussion upon the social habits of the tumble-bug, and to the important fact that the *Saracenia variolaris* (pitcher-plant) catches bugs; but the members have no time to waste in investigating the astounding phenomenon of "materialization," . . .

Col. Olcott adds that even a paper on this subject by the renowned Sir William Crookes met with a similar fate at the hands of the secretaries of the Royal Society, who felt that the agenda was too crowded to give consideration to the investigation of such matters.

Sign of Crisis

This attitude of uninformed bigotry apparently persists in casual form today. John Mason notes in his *Yankee* article that the residents of Rutland or Chittenden have little recollection of the Eddy brothers as neighbors of their parents' generation, having dismissed the whole affair as probably a fraud. Madame Blavatsky, although the most important figure in the Eddy manifestations, nonetheless

warned in unmistakable terms of the dangers attending this kind of investigation. In an answer to an inquiry (both published in *Lucifer* for November, 1888), she indicated the character of the hazard:

> A crisis had arrived in which it was absolutely necessary to bring within reach of our generation the Esoteric Doctrine of the eternal cycles. Religion, both in the West and East, had long been smothering beneath the dust heaps of Sectarianism and enfranchized Science. For lack of any scientific religious concept, Science was giving Religion the *coup-de-grace* with the iron bar of Materialism. To crown the disorder the phantom-world of Hades, or Kama Loka, had burst in a muddy torrent into ten thousand séance-rooms, and created most misleading notions of man's *post-mortem* state. (THEOSOPHY 32:344-45.)

Dangers and Opportunities

Yet she also recognized the outbreak of Spiritualism as inevitable in our evolution, and did all she could to provide the philosophy, facts, and methods that would illuminate its meaning. As she wrote in her Fourth Message to the American Theosophists:

> Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves.

The Theory Is in Print!

Mr. Mason concludes with a query which, in the light of the foregoing, seems a bit plaintive:

> The Vermont of ninety-five years ago was a wild, isolated country. There were no express men to bring gadgets and costumes from magicians' laboratories in New York, no parcel post, no telephone, no trap doors, or sliding panels.
>
> Do you have a theory as to how it was done?

It seems a pity that so many in the Western world are still oblivious to the fact that clear scientific and philosophic explanations of "how it was done" have been available for many, many years.

Big-City Influences

As a result of his researches, Dr. Philip G. Zimbardo, a Palo Alto psychologist, has come to the conclusion that the social pressures engendered by big-city living are transforming city dwellers into potential assassins (*New York Times,* April 20). Noting the increase of violence of various kinds, such as vandalism, murder, child beating, and assassination, he devised an experiment. In both the comparatively small city of Palo Alto and the Bronx borough of New York, a car was parked across from a university campus. The car was left untouched in Palo Alto for a week; in the Bronx, it was reduced to a battered hulk within three days. The destruction was accomplished in broad daylight by well-dressed, clean-cut, adult whites who, in some cases, were observed by passers-by who stopped to chat with the looters.

Masks of Common Neglect

Dr. Zimbardo attributes these tendencies to the loss in large cities of closely structured families affording their members opportunities to discover and define their identity as individuals. In the heavily urbanized environment the family home has been replaced by the anonymity of rented apartments and there is increased mobility for all strata of society. These conditions give rise to feelings of powerlessness in the face of huge institutions, to rootlessness; and they diminish the sense of individual responsibility for social acts, since people have so little contact with, and so little feeling of reality about, each other. Here, surely, is an advanced stage of the karmic retribution for habitual neglect of the moral meanings of human life and the law of brotherhood. Modern cities institutionalize the effects of this neglect, rendering obscure the causes of social disorder.

Contrasting Tendencies

A *New York Times* article (June 22) describes a tribe of Indians living in Mexico whose social relationships under the most difficult physical conditions are remarkable by any standards:

> The members of the tribe, who are semi-agrarian and semi-nomadic, subsist on a minimal diet of corn, squash, beans, wild plants, and occasionally fish or game. Conditions are so poor and primitive that up to 80 per cent of the children die before reaching the age of six because of malnutrition, infectious diseases and parasitic infestation.

What Does Survive

Yet Dr. Louis Jolyon West, who made a detailed study of the psychological and cultural life of the tribe, reports:

> The often great and forbidding distances between individual families undoubtedly cause the people to be keenly aware of their need for each other and appreciative of the value of persons. The tribesmen are characterized by quiet dignity, respect for others, good humor among themselves, and helpfulness toward strangers. Most remarkable is that interpersonal or intergroup violence is virtually unknown in spite of a highly structured family life and fierce local loyalties. Although they are competitors, trading is fair and honest, and stealing is rare. In spite of the regular socially acceptable ceremonial drinking parties, chronic alcoholism is almost unknown, as is divorce.
>
> In these days of rising crime rates in the so-called civilized parts of the world [adds the *Times*] it is unbelievable that in the last quarter of a century there have been no suicides and only one homicide among the 50,000 Tarahumara tribesmen.

Sustained by Principle

One is reminded here of what Laura Thompson and Alice Joseph wrote of the Hopi Indians in *The Hopi Way* (see THEOSOPHY 34: 238). And in a later study of the Southwest Indians, *On the Gleaming Way* (Sage Books, $1.85), John Collier describes an incident involving the Tewan Tribe of Tesuque, New Mexico, in which the Indians stood inflexible upon a distinction between external and internal values. During negotiations to recover land unlawfully seized by white men—proceedings complicated by a governmental campaign to destroy their tribal religion—it was discovered that the Indians were near to starvation. A well-wisher in Santa Fe mounted a newspaper campaign for their relief. Collier, who well understood the Indians, wrote: "The Tesuques smiled, because the diversion from their real issue was friendly meant; they stayed with their real issue." As if the hunger was what really mattered!

Individuals are sometimes capable of devising similar sources of discipline. Ralph Ellison, in *Shadow and Act,* relates incidents in his childhood that helped him to develop a sense of identity not characterized by the force of prejudice. He found ways of meeting others on the plane of imagination. In contrast with the more real life of the mind he shared with others—a music teacher and a childhood friend with whom he built radio sets, and the support of folk-customs of the Negro community of which he was part—the limita-

tions imposed by prejudice seemed to him an unjust condition to be fought and overcome, but not an integral part of himself. He learned to cope, but he didn't have to fear and hate.

Noise Withers Growth

Awareness has been growing that the increasing amount of noise accompanying modern "progress" is having a distinctly adverse, if subtle, effect on the nervous systems of human beings. (Lookout, April.) Further evidence suggests that the problem is actually very complex, because of the interdependence of plants, animals, and people. The Los Angeles *Herald-Examiner* (Sept. 17) reports that excessive noise has a deleterious effect on the growth of plants which, in turn, is passed on to food animals and then to the humans who eat them. Researchers who conducted an experiment with tobacco plants felt it to be an accurate indication of the response typical of other plants. The growth of the tobacco plants was begun in ideally peaceful surroundings, and was carefully charted for two weeks. Then they were subjected for two more weeks to a barrage of noise similar to what city dwellers endure daily. The plants' rate of growth decreased by an average of 40 per cent. Considering the prevalence of mechanized farm equipment and the increased noise from more and bigger highways, the warning of this experiment is clear.

All Life Is Sensitive

While it has long been known that plants are extremely sensitive to their environment, awareness of the fact was dramatically renewed by the recent experiments of Cleve Backster. (THEOSOPHY for May.) But as far back as 1888, H. P. Blavatsky wrote of scientific efforts to measure and explain this sensitivity:

> . . . Botanists are now searching for the nerves of plants; not that they suppose that plants can feel or think as animals do, but because they believe that some structure, bearing the same relation functionally to plant life that nerves bear to animal life, is necessary to explain vegetable growth and nutrition. It hardly seems possible that science can disguise from itself much longer, by the mere use of terms such as "force" and "energy," the fact that things that have life are living things, whether they be atoms or planets. (*S.D.* I, 49.)

Man's Responsibility in Nature

John Collier's memoir *On the Gleaming Way* offers an entirely

different context for perception of "the fact that things that have life are living things, whether they be atoms or planets." Collier shows how this idea was long ago evolved by the Indian cultures of the Southwest into a sense of identity with the whole universe—man having responsibility equal to his greater capacity for awareness. The conception goes far beyond the philistine admission of the economic advantages of an ecological view of nature.

Souls of the World

Collier then comments on the impact of the Indian attitude:

> And here is one of the reasons why white men find these Indians so magnetic, so exciting, so healing and regenerating to starved human natures; that these Indians live their lives within the rhythms of this cosmical land. Far back within the Stone Age, they knew themselves as children of this land, and as co-workers with it in the universal process. They wrought this land into their world myths, their religions, their verbal poetry, and song and dance and ritual drama, even into their manual crafts and their costumes. They believed they were old as the land was old, eternal as it was eternal. Their soul, they believed, was its soul. And the marvelous symbol systems which they wrought out long ago in the Stone Age—symbol systems which had the cosmical union of man and earth as their central theme, and which structured the tribal world views and the societies and even the individual personalities: these symbol systems, and all the freight they bore, have moved across the centuries of white contact, and are the living power of these Indians now.

Perhaps the task of present generations is to seek renewal of this sense of identity in a more complex environment.